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THE OLD IRISH, OR ERSE LANGUAGE.

There are not a few who think that the conversion of a Roman Catholic is a very doubtful, if not an impossible thing. Notwithstanding the myriads that left the church of Rome in the days of Luther, and the multitudes that have come out of Babylon since the Reformation; notwithstanding the thousands of Romanists in Ireland, France, Italy, Bohemia, and other countries, who have recently renounced their Popish errors and are now living witnesses of the power of the gospel; though hundreds in our own land, among the Canadian colonists, and scores of all nationalities represented among us, prove the efficacy of God's grace to renew the souls of the Catholics, and show "that God is no respecter of persons; but that in every nation, he that feareth Him and worketh righteousness is accepted with Him;" yet such is either the ignorance or the unbelief of some, that they can hardly be persuaded that the truth and grace of God can reach and change the heart of a Papist. It is sometimes conceded that a French or German Catholic might be converted; but for an Irish Romanist to become a true and sincere Protestant, is utterly out of the question.

It is affirmed that this class of our Papal population is so blinded by bigotry, prejudice and ignorance, that all efforts to bring them to hear and know the truth are vain and useless. These opinions and assertions are met and refuted by an abundant array of facts, to some of which we have already alluded in the reports of our missionaries. These facts show that God has a people even among the Irish Catholics; that they can be won by the truth spoken in love, and that there is also in their case a peculiar facility of access, by which many of them can be, and are actually reached; and *this access is gained by means of the old Irish, or Erse language.*

There are many in this country and more at home, who speak the Irish, and who love their native tongue with all the ardor of an Irish heart. They will listen to anything in their own native dialect; and the colporteur or Bible-reader who enters an Irish cabin, and reads God's Word in the Erse language to its inmates, will be sure to find attentive and delighted hearers. For nearly half a century something has been done in this way to introduce the gospel into the Popish districts of Ireland; and

within a few years, especially since the recent revival, the work has been prosecuted with renewed vigor and with marked success. Various evangelical denominations have entered into the work,—the Presbyterians of Ulster, the Wesleyans, the Irish Society of the Church of England, and other Protestant bodies, as well as our own missionaries have found the Erse language *the key that opens the heart of Papal Ireland*; and by this same instrument our missionaries find easy access to those who speak the Irish in our own land.

The Rev. Dr. Hanlan, a representative of the Irish Society, visited this country about a year ago, and made some statements illustrative of the power of the Erse over the Irish people. He was himself brought to the knowledge of the truth through a copy of the Erse Testament. He was the son of an Irish peasant, and designed for the priesthood. Some copies of the Irish Testament had been sent to the jail of the county in which young Hanlan lived, for the use of the prisoners. One of the inmates became deeply interested in reading this book in the old Irish, and begged the keeper to let him have it. The jailor gladly gave it to him. He took it to his home rejoicing, gathered the neighbors together, and read the book through on successive evenings, to a crowd of eager listeners. When the news reached young Hanlan, that some one was reading an Irish book in the neighborhood, he went to the cabin, and as he was a candidate for the priesthood, he had the honor of holding the rushlight while the man read. The young man was charmed with the book, and when the readings were over, the owner gave it to him. He

hastened home with his treasure, and began to read it for himself. He went on from the beginning until he came to these words, in 1 Tim. 2 : 5, "For there is one God and one mediator (or as the Erse expressed it, *one go-between*) between God and men, the man Christ Jesus." He was arrested by these words. "This," he said to himself, "cannot be true; for in my church there is no end of mediators." This troubled him greatly, and he sent to Maynooth for a copy of the Douay testament, and to his surprise found it teaching the same thing: *One mediator between God and men*. "Well," thought the young man, "this version is not authentic. I will get the Latin vulgate, and that will settle the question." He obtained the Latin version, and there to his confusion found: *Unus mediator, one mediator, &c.* In his great doubt and perplexity, he ventured to get a Protestant Bible, which he had been taught to regard as the Devil's Book, and looked to see what it taught on this point; and lo! he finds in it the same thing, that there is but one mediator. Having examined the Protestant version with regard to this question, his curiosity led him to look further into it, and to compare it with the Erse, the Douay and the Vulgate. To his utter astonishment, he found in them all a substantial agreement. He felt at once that he had been deceived; and concluded not to go to Maynooth. He entered the Dublin University, and afterwards took orders as a minister of Christ in the Church of England. He has labored for many years in the work of giving to his deluded countrymen the Word of God, and the message of peace in their own beloved and beautiful language; carrying with him wherever

he goes the same little Irish Testament in which he found the blessed truth, that there is one mediator, the man Christ Jesus.

On one occasion as Dr Hanlan was passing, to reach a railway station, through a district full of men working on their small patches, separated from each other by a dyke and a ditch, he went up to a man and bid him the time of day in old Irish. The man expressed his surprise that a gentleman should address him in that tongue, remarking that he thought that language was only for common laborers like himself. Dr. H. added, "and I read it too." "What!" said the man, "do you read the old Irish?" "Sure I do," said Dr. H., "and I have a book,"—drawing out his Irish Testament and beginning to read. After he had proceeded a little the man stopped him and asked Dr. H. if he could stay a bit longer, and being told that he could, the Irishman mounted the dyke, whistled, and called out to the men within hearing to *come and hear a man read the old Irish; he had a book.* Whereupon the men in the fields left their spades and hoes, and gathered round the clergyman, who sat down against the dyke and read to the group. After reading to them for some time, he was again interrupted by the man whom he first met, with the inquiry whether he could stop a bit longer; and being answered that he had some time left, he asked Dr. H. whether he would go to the cabin, that the wife and childer might hear it too. The Dr. having assented to this, the man again mounted the dyke, and with a louder whistle and call summoned all the men within reach of his voice to come to the

cabin and hear a man read the old Irish; '*he had a book.*' Then they gathered at the cabin and filled it to overflowing, while the Dr. read to an eager throng until his time was exhausted.

When Dr. H. had reached the cars, he found seated opposite to him a Catholic priest, reading with a mumbling voice his breviary, and also half a dozen laboring men in the same car. After they had started, the Protestant clergyman took out his little Irish Testament, and said: "Well, I will read my breviary too;" and commenced reading with articulate voice the words of the gospel. The working men listened, and the priest went on with his breviary, until he reached the first stopping place, when he hastily left the car; and then the working men, taking off their hats, asked Dr. H. if he would please read more. They had heard, they said, "the likes of that before." The colporteur and the Bible-reader had been among them, and had given them a taste of the good word in their own tongue, and they desired more. Dr. Hanlan gladly read on until he reached his destination, and left his audience, who received the word so gladly, with many thanks for the great privilege they had enjoyed.

These facts show that the Irish speaking population of Ireland and this country are peculiarly accessible to any who will come to them in kindness and read to them in their own tongue. They love to hear any thing in the sweet language of Erin, and the missionary can attract them by this instrument and gain a power and a spell over their hearts more potent than that of the priesthood.

It will doubtless be gratifying to our readers to know that we have a number of missionaries who speak the old Irish with great fluency, and to this fact may be attributed in a great measure their wonderful success among this interesting class of our people.

THE HOSTILITY OF THE ROMISH CHURCH TO PROTESTANT VERSIONS—AS SUCH, A MERE PRETENSE.

There are some who think that the opposition of the church of Rome to the Bible is not owing to any objection on their part to the book itself, but to the Protestant versions of it. But the fact is, the hatred of this fallen church goes farther, and lies deeper. Believing a lie, she hates the book which exposes her falsehoods and overthrows her claims. Hence the conflict between the Papacy and the Bible—hence all the obloquy heaped on the holy volume—hence all the Bible-burnings and cruel imprisonment and slaughter of those who have had the courage to read the Book of God. The objection to the Protestant version is a mere pretense, made use of in Protestant countries to blind the people, and to hide from view the real issue. Rome hates the Bible in any, and every form. She taught the people of Ireland to call the Protestant Bible the *Devil's Book*, and she has often burned versions and editions published with the authority of the Pope. The Bibles, burned at Bogota a few months ago were Roman Catholic versions. There is enough in the Douay, or any other Roman translation of the Bible, to open the eyes of the people, and overthrow the whole system of the Papacy. All the editions ever published contain these words: "For there is one God and one mediator between God and men, the man Christ Jesus;" (1

Timothy, 2: 5.) and this text is sufficient to destroy the worship of the Virgin Mary, and to do away with the mediation of saints and angels.

The Reformation, which owes its origin to the Bible, and the spread of Protestantism, which is due to God's blessing on the word of life, have aroused the hostility of Rome to the Holy Scriptures, and led to divers decrees, anathemas and bulls against their circulation. Before the time of Luther many valuable editions of the Bible were published, under the auspices of the Roman Church; but since the 16th century very little has been done by Popes or Prelates to publish and illustrate the Word of God.

Romanists have often acknowledged that the Bible was against them, and that their Church could find no support from Holy Scripture.

At the diet of Augsburg, (A. D. 1530) as the Bishop of Mentz was looking over the Bible, one of his counsellors said to him: "What does your Electoral Grace make of this book?" to which he replied: "I know not what to make of it, *save that all that I find in it is against us.*" At the same diet, Duke William, of Bavaria, who was strongly opposed to the Reformers, asked Dr. Eck: "Cannot we refute these opinions by the Holy Scriptures?" "No," said he, "but by the Fathers." The Bishop of Mentz then said: "The Lu-

therans show us their belief in Scripture, and we ours out of Scripture." An Augustin monk, when he saw Luther reading the Bible, said to him : "Ah, brother Martin, what is there in the Bible ? It is better to read the ancient doctors, who have sucked the honey of the truth. *The Bible is the cause of all our troubles.*" *

The Church of Rome well knows that no person of common candor and understanding can read the Bible, and not discover a strange discrepancy between its teachings and the doctrines of the Papacy. She has, therefore, done all in her power to hinder the study of the Word of God, in direct opposition to the command of our Lord, to "*search the Scriptures.*"

While the Council of Trent declared the Latin Vulgate to be authentic in all public discussions, and did not absolutely forbid translations into the Vernacular tongue, it prescribed such conditions and regulations as were calculated to limit and prevent the use of them. This Council also permitted the reading of the Bible ; but with such restrictions that the grant amounts to a virtual prohibition.

The fourth rule concerning prohibited books, which was approved by Pope Pius IV., begins in these words : "Inasmuch as it is manifest from experience, that if the Holy Bible, translated into the vulgar tongue, be indiscriminately allowed to every one, the temerity of men will cause more evil than good to arise from it ; it is, on this point referred to the judgment of the bishops or inquisitors, who may, by the advice of the priest or confessor, permit the reading of the Bible, translated into the vulgar

tongue by Catholic authors, to those persons whose faith and piety they apprehend will be augmented, and not injured by it ; and this permission they must have in writing."

The design of this rule was not to encourage, but rather to discourage and prevent the reading of the sacred volume. In harmony with this intention, Popish writers have given such representations of the Bible as were adapted to repress all desires and attempts to become acquainted with its saving truths. They have alleged that the Scriptures are very obscure ; and indeed so unintelligible that they cannot be understood without the interpretation of the Church. *They have affirmed that the Bible has no authority in itself ; and were it not for the authority of the Church it would not be more credible than Æsop's fables ;* that it cannot make men wise unto salvation, and is calculated rather to lead them astray, and to be the cause of all manner of errors and heresiës.

When we consider that the Church of Rome claims to have a religion based on divine revelation, her efforts and arguments to prevent the reading and circulation of the Bible are so absurd, that they would never have been thought of, if there had not been some sinister ends to accomplish. "No man is displeased that others should enjoy the light of the sun, unless he is engaged in some design which it is his interest that others should not see ; and in this case, he would wish the gloom of midnight to sit down upon the earth, that he might practice his nefarious deeds with impunity. It is an interest contrary to the Scriptures which has impelled the Church of Rome to exert her power to hinder the circulation

* Michelet's Life of Luther, pp. 260, 261.

of them, and to open her mouth in blasphemy against the God of heaven, as if he had delivered to the world, as a rule of faith, a book so obscure that it cannot be understood, and so dangerous that if common people meddle with it, it will be at their peril. If that Church were convinced that her constitution and doctrines and religious rites were conformable to the Word of God, we cannot doubt, after what we know of her eager desire to establish a universal dominion, that she could not fail to display everywhere evidence so overpowering. No man will withhold, especially when his claims are controverted, the proof by which they are substantiated. When the apostate Church declaims upon the obscurity of the Scriptures, and the dangerous consequences of putting them into the hands of the people, we seem to hear Milton's Satan telling the sun how he hates his beams, because they remind him of the splendor from which he has fallen.*

The secret of the hostility of the Church of Rome to the Scriptures is found in the Bible itself, and not in any particular versions, as they would have us think. The Bible, in any language or form, whether published with the imprimatur of the Bible Society, or of Pope Pío Nono, is, according to the verdict of the Romish Church, full of heresy and of deadly hostility to its interests.

* Dick's Lectures on Theology.

Thus Dagon trembles and falls before the Ark of the living God. Papists would hide from us the reasons of their opposition to the sacred volume; but sometimes they have spoken very plainly among themselves. The Bishops who met at Bononia to consult for restoring the dignity of the Roman See to Pope Julius the Third, said: "Among all the counsels which we can give at this time, we have reserved the most weighty for the last. You must strive with all your might, that as little of the gospel as possible, especially in the vulgar tongue, may be read in the cities under your jurisdiction; the little which is in the Mass ought to be sufficient; *neither should it be permitted to any mortal man to read more*; for as long as men were contented with that little, all things went on well with them; but quite otherwise since more was commonly read. This book, above all others," they add, "has raised the storms and tempests with which we are carried away. And truly, if any man diligently examine it, and then consider the things that are practised in our churches, he will see that they differ very much from one another, and that our doctrine is altogether different from it, and often contrary. These sheets are therefore to be concealed with great caution and diligence, lest we should be involved in greater troubles and tumults."

WISDOM IN CONDUCTING MISSIONS.

It was our intention in this number to have prepared an article on the true theory of Christian missions, and the principles that should govern the Church in her operations. But in one of the numbers of "The World" we find an article corresponding so entirely with our own views, and the principles upon which we, as a Society, are acting, that we have con-

cluded to transfer portions of it to our own columns :

“ The great principle of common sense, enforced by apostolic practice, that ought to guide our churches in all their missionary efforts should, it seems to us, be the aim as much as possible to make the gospel known to those countries, to those districts, and even to those localities, that possess the most influence, that have the greatest means and facilities for imparting the gospel to others when they shall have obtained it themselves. This we pronounce to be a principle which common sense sanctions, and maintain that it should be followed as far as practicable.

“ It is the apostolic principle. When the Savior was about to ascend to heaven, he commissioned and commanded his disciples ‘to go into all the world and preach the gospel to every creature.’ But how did they execute that commission and obey that command ? The wide world was before them, and they but a handful of men. Let us see what they did.

“ They ‘began at Jerusalem,’ according to the Savior’s command, some of them spent their lives in preaching the gospel in their native land, and the countries adjacent. But soon the Savior intimated to them, both by his spirit and by his providence, that most of them must go to the ‘gentile nations.’ They went; and it is most interesting to see that they directed their steps (or rather their master did) to the nations that were the most civilized, that had the most cultivated intellects, the most wealth, the most science, the most literature and philosophy, the most commerce ; in a word, the most of everything that gives one part of the world superiority over another. They speedily carried the gospel to the great cities of the Roman Empire. Antioch and Damascus in Syria ; Tarsus, Ephesus, Miletus, Smyrna and others in Asia Minor ; to Philippi and Thessalonica in Macedonia ; Athens and Corinth in Greece ; Alexandria in Egypt ; Rome

and other great cities in Italy. And the result was that Christianity, gaining a foothold in these centres of influence, found the resources and means for its further extension ; and, spreading forth in all directions from these great centres, it spread to the remotest boundaries of the Roman empire in a little more than three centuries, and won its way, through ten bloody persecutions, to the throne of the CÆSARS ! Had the apostles gone to the barbarous nations that lay outside of the civilized world of that day, how long a time would Christianity have needed to travel up from the circumference to the centre of that civilized world, and achieved the conquest of the Roman empire, with its *one hundred and twenty millions of inhabitants* ?

“ Our churches should imitate the apostles in all their missionary efforts, and direct their attention first of all to the great points, so far as they are accessible. For instance, in our country, how unwise to neglect or overlook our great cities. And yet this is often done. Take New-Orleans. We do not hesitate to say that if our religious ‘Societies’ and ‘Boards’ had done what they should have done twenty-five years ago, there would have been twice as many Protestant churches there, and twice as much Christian influence as there is at this day.

“ So, too, in regard to the nominally Christian nations, many of which greatly need a better Christianity than they possess ; how important that everything be done that can be, to impart to them the gospel of the apostles, whether those nations be Protestant, Roman Catholic, or Greek. How important that Sweden and other Scandinavian countries, as well as other Protestant lands on the continent of Europe, should feel the life-giving influence of a second reformation, as Great Britain has done within the last hundred and twenty-five years. How important that Ireland, France, Spain, Italy, Austria, Russia, Greece, all South America, Mexico, Central America, Lower Canada, should be regenerated by an effective

Christianity. Should not the Protestant churches labor and pray more for such a consummation? Does not loyalty to their principles require them to do so? Certainly, they cannot complain that the door is not open in many of these countries; and where it is, there should be no time lost in planting the truth at the most important points.

"The same principle of action is emphatically applicable to the mohammedan and pagan world. Why should not the churches direct their great efforts to the most civilized and important countries in the world, at least for the present, rather than send their missionaries to insignificant islands of the seas, where a French frigate can any day overturn what they have done, or to countries in the hands of savage and warlike tribes that are not yet subject to civilized and powerful nations? We have often been made sad to see the mistakes committed by European Christians. A few years ago, a noble effort was made to send the gospel to the people of Patagonia, in South America, which miserably failed, and now a second

attempt has nearly, if not entirely failed! Why should our British brethren overlook India and other great sections of the globe, over which the ægis of their own powerful government is thrown, and where they can labor in safety, and go off to obscure, poor, insignificant tribes? It is true that all men need the gospel, but we cannot now give all men the gospel. Let us therefore make the best use of the men and means we possess, and strike our blows where they will be the most effective.

"We have ever felt that in the present unsettled state of the Turkish empire, our American missionaries had better labor in the capital of that empire, or as near it as they can, for the present; for in this way alone, it seems to us, that they can find security to themselves, and, what is quite as important, *stability and permanent success in their efforts*. We have not intended to *censure*, but to call attention to what we deem a great principle, in making these remarks; and here, for the present, we dismiss the subject."

FOREIGN FIELD.

SWEDEN.

Change in legislation—dissenters tolerated and acknowledged—the revival progressing—letter of a colporteur—instances of remarkable effects of God's Word—prayer meetings.

The religious awakening in Sweden has not attracted so much attention as the great revival in Ireland; but that there has been a great and marvelous work of grace in that land, is an undoubted and important historical fact. One, out of fourteen of the whole people, or 250,000 out of a population of 3,500,000 are reckoned among the converts. The same practical fruits have followed this outpouring of the spirit in Sweden as in Ireland, in an increased attendance on the means of grace, in an im-

proved state of morals, and especially in a decrease of intemperance. The following letter from our missionary, the Rev. Mr. Rosenius, shows that the work of the Lord is still progressing, and can hardly fail of being read with peculiar interest:

"STOCKHOLM, June 27th.

"REV. DR. FAIRCHILD, New-York.

"Before I set out for a journey to the northern parts of the country, I hasten to give you some brief accounts of the most important things which have taken place in the kingdom of Christ here, and attracted the attention and sympathies of Christians for these last weeks. The revivals, continually increasing, especially in some parts of the country, are, of course, one of these; and secondly, the

change in our legislation, by which legal religious liberty has been acknowledged to separated churches, as the royal proposition of a dissenter-law for these churches has been approved of the diet.

"This last occurrence has certainly been communicated to you by the political newspapers. I may, however, briefly mention to you that the new law for religious liberty, which now authorizes the members of the church of the State to go over to every other Christian confession and form a separate church, very much resembles the dissenter-law which has been valid in Norway these last years. There is only one paragraph of the new law which I fear will be an occasion for future difficulties, and perhaps even persecutions—namely, that paragraph which, though it gives to every one who has gone out from the church of the State and formed a separate congregation, full liberty for the practice of his devotion—it nevertheless forbids him to work upon the very members of the church of the State in order to engage them to go out of it. As I think that this very activity may be regarded as a duty binding on the consciences of some who have the idea that it is necessary for life and salvation to join their churches, and that Christ and the fidelity due to him requires that they ought to defy all prohibitions and persecutions, for the sake of bringing the members of the church to adopt their opinion. And of what effect are laws and persecutions in such cases? These are my fears; but the hand of the Lord is over all things, and time will show what He intends to do with us. If you wish to know the whole of the above mentioned dissenter-law, I will have it translated and send it to you.

"As to the revivals in our country, they are much increasing in certain places. We look at it in astonishment, and wish only to praise the Lord for his wonders among us, and pray that He who has begun a good work here, will also perform it to the glory of His holy name. The awakenings generally go on in a more quiet and reflecting spirit, nevertheless

we have now and then seen some more uncommon cases, resembling those in America, Ireland and Scotland. As a proof of these uncommon cases, I will only send you an extract of a letter from one of the colporteurs of the Evangelical Fatherland Institution, working in Ostergothland. He says: 'The prayer for the outpouring of the Holy Ghost over our country will not be without fruits. Last Sunday when I was summoned to preach the Word of God in the parish of G.—, I had occasion to witness this: The text was Acts 11, 17–21. When I had finished, we saw such an effect of the work of the spirit that twelve persons began to cry and to confess of themselves and their relations that they were in the broad way which leads to destruction. A young woman said, almost in despair, that the time of grace was passed, and that the devil would certainly come and take her. When I heard this, I said with a loud voice, 'He has no power of doing so, if you fly to Christ.' An old woman of sixty years stretched out her arms as much as she could, and said, with eyes staring up to heaven, 'Poor, great sinner as I am, I have mocked Jesus, I have crowned him with thorns, and drove the nails in his hands and feet! *But pardon me, pardon me, pardon me!*' was her anxious prayer.

"A child, a girl of eight years, began to pray with much eagerness, whilst the tears flowed down her face. Another clapped her hands with joy, and poured out her heart in thanksgivings and praise to Him who has rescued us from death with His blood.

"The people in general were moved by this work of the Lord. I went to a distant place to pray. I found there others before me upon their knees. They were praying. The assembly did not separate before late in the evening, as we ought to wait upon the work of the Lord....'

"Another of the agents of the Fatherland Institution writes of similar cases which he has witnessed, and he finally remarks that the prayers of the newly

awakened seem to be one of the most effectual means of awakening others; that he had been obliged during the period of two weeks to preach and to have prayers every evening, in order to satisfy the great desire of hearing the Word of God among the newly awakened.

"It is rejoicing to notice that the more remarkable revivals during these last months have taken place as an answer to prayers for the outpouring of the Holy Ghost upon our country. In the beginning of this year a day was appointed to hold prayer-meetings for the progress of the kingdom of Christ here, and through our religious newspapers this resolution was communicated to the Christians in the country, and they were invited to take part in these prayers. Many of the accounts of revivals given to us after this time, state that the Christians joyfully consider them as evident answers to these prayers. The Lord is great and praiseworthy. With prayers and thanksgivings we may give all glory to Him.

"I have not much to say of my own work. Early in the Spring I made a little tour to Nerike. There I saw and heard many rejoicing things. Still more we heard through the many agents of the Evangelical Fatherland Institution, who have been working among the awakened in the country, and who, a fortnight ago, were assembled in Stockholm for the sake of the annual meetings of our religious societies. As the conversion of every soul is a miracle of the grace of God, such accounts as those which we then received, are highly animating, and are fit to give fresh verdure and flowers even to old and dry trees.

"Ahnfelt was also among us. He had just returned from a journey to Dalarne, and was very much satisfied with what he had experienced there.

"If God gives me a happy return from my intended journey, I hope to be able to give you some more news afterwards. I have been prompted to make this journey by many writings from the northern parts of the country, where revivals as well as

schisms give the Christians very much to do.

"May God bless you with his grace and peace."

THE JEWS IN HOLLAND.

LETTER FROM REV. C. SCHWARTZ.

Acknowledgment of letter and remittance—sickness and death of Dr. Da Costa—his patience under sufferings—Da Costa as a poet, patriot and Christian—his services and writings—his love of his Jewish brethren—his funeral—number of Jews in Holland and Amsterdam—their ideas of religious liberty—bigotry—assault on Mr. Schwartz—the French theatre a place of worship—converts—the Herald, a paper published for the benefit of the Jews—way in which the money sent was disposed of.

During the last year we received a legacy of between two and three thousand dollars from the estate of Michael Allen, Pittsburgh, Pa., deceased; one half of which he directed by his Will to be expended in missionary work in France and Italy, and the other half among the Jews in Germany and Holland. The part destined for Holland we sent to the Rev. Mr. Schwartz, and the following letter is his answer acknowledging the same. Though this contribution is not in the usual line of our labors, we have been very happy to have an opportunity to show our interest in the work to which this interesting letter refers.

"AMSTERDAM, May 30, 1860.

"TO THE REV. DR. CAMPBELL.

"DEAR SIR:—I must begin by asking your forgiveness for my long silence. Your letter come to hand at a very difficult moment, and perhaps it would have been wiser to write a few words then, and to send afterwards a more full statement. I did not think of it then, and anxious as I was to write a little more fully, I deferred writing till weeks had passed away, every day something new springing up to prevent me from accomplishing a task as pleasant as important.

"I received your letter with the inclosed bill of £177,4-3, from the hands of the American Consul at Amsterdam, who very kindly brought the letter himself, and to whom I gave a receipt at his desire. When your letter came, Dr. Da Costa had been ill for nearly four months, and it is impossible to describe what he suffered during these long and painful weeks. The two physicians that attended him regularly, declared that during many years of practice they never witnessed such suffering. He bore it with Christian fortitude, having been strengthened in a wonderful degree. His suffering lasted nearly *six months*; the first attack came on the 13th of November, and he fell asleep in the Lord on the 28th of April; but during these months he possessed his soul in patience, testifying of the faithfulness of the Lord to all that were permitted to see him at his sick-bed, magnifying the Lord by all he said, by all he silently bore.

"Till the very last day his head remained clear, and he took a lively interest in all that pertained to the kingdom of God, so that when I spoke to him of the large sum which we had got through your kind instrumentality, he could fully enter into the way it was to be employed. Of that I shall speak immediately, permit me only to add a few words more about our departed friend, and I am convinced that a few details will be very interesting to you.

"Dr. Da Costa was beyond a doubt the greatest poet Holland has produced in this century; and through his early acquaintance with a Christian poet, Mr. Bilderdyk, who was a Christian, a true friend of Israel, and a believer in the prophecies concerning God's ancient people, he was led to search the Scriptures and to find there of whom they testify. It is certainly very remarkable that his Jewish teachers in Hebrew introduced him when a lad of sixteen years to the Christian man, who encouraged the youth, took a fatherly interest in his early verses, recognized and cultivated his slumber-

ing talents. The more Dr. Da Costa began to study and to understand spiritually and really the books of the Old Testament, the more his poetical talent became developed, and when he at last found Jesus, the Savior was the theme and creator of his poetry. To Him all his great talents were continually devoted and by Him they were ever sanctified.

"Dr. Da Costa was a warm friend of the house of Orange, a real friend of his native land. He did not cease for a moment to be a Jew, he always gloried in the privilege of being a descendant of Abraham, but at the same time he loved fervently the Netherlands that had shown kindness in times of trouble to Israel, yea, whose history resembles not a little that of Israel itself. After the extended work of Mr. Motley I need not enlarge on that topic.

"Dr. Da Costa was an eminent Christian. He has done great service to the church of the Netherland, having been raised up by the Lord to be a faithful witness in days of general apostacy, and to blow the trumpet when really all the watchmen have fallen asleep. Very shortly after his baptism he published a little pamphlet containing *complaints against the spirit of the age*, wherein he attacked with a clear head and a masterly hand, but above all with a heart glowing with indignation, all the errors of unbelief that had sprung up since, or with the French Revolution. That little book created an immense stir; the author was anathematized by all leading men, and the offence then committed was never forgiven. With all his great and acknowledged talents he never got any public employment in church or state.

"Very soon afterwards he raised a testimony against the lukewarmness of believing Christians, who used the fine and alluring name of love and forbearance, yet quietly endured the reproach that was heaped on the name, the work, and the word of the Lord. Stirring them up to take courage and to confess Him before

men as they desired to be confessed by Him before the Father and His angels.

"In that way he has been going on for nearly *forty* years; and you will easily believe me when I say that he has been opposed by many, but at the same time been a great blessing to not a few persons, yea, for the church in general.

"Dr. Da Costa has defended Christian truth in his various theological works, two of which have been translated and published in England, viz: the '*Four Witnesses*,' (a very important and original harmony of the Gospel), and '*Israel and the Gentiles*.' He exercised a great and wholesome influence on many educated males and females by *lectures* [which he held every Friday evening during the winter months. He sometimes lectured on historical subjects, but mostly on biblical ones, and many a person dates his conversion from these lectures, as not a few have been edified and strengthened thereby in their holy faith.

"I dare not enter into farther particulars as I must say a word or two on his relation to Israel. There are not a few Jews in Europe (I know nothing about Jewish proselytes in America) who when they become Christians wish to make others forget that they are from Jewish origin. They identify themselves so thoroughly with the gentile Christians that they cut off the tie of Israel and think little of, or care little for the hope of their brethren. Dr. Da Costa never denied his Jewish extract, on the contrary, even as Paul he gloried therein. He was fully aware that in Christ there is neither Jew nor Greek, and that the ways and means of salvation are for both the same; but still he knew also that Israel shall be converted as a nation, and that their restoration will be to the nations as life from the dead. He had learned from the Scriptures that Christ had never resigned His kingship over Israel, and that the hope of the Jews and the glory of their King are intimately connected. The full and final triumph of the gospel amongst the nations of the earth he

looked upon as a fruit of the full subjection of the once, and still, alas, rebellious Jews to their loyal sovereign. Imbued with these feelings, Dr. Da Costa preached to the Jews, by mouth and pen, Christ crucified and glorified, and he did direct the attention of the Christians to those who are still beloved for the father's sake. The day of the Lord will reveal how far he has succeeded in convincing Jews and Christians of these great truths. Suffice it to say that he has been greatly respected, also by many Jews, and that several have called on him repeatedly during his last illness. He never ceased from speaking to them about the eternal welfare of their souls.

"During his illness, as well as at his funeral, it became manifest that many loved him and respected him as their Christian father and brother, as was distinctly proclaimed at his grave by several of the leading evangelical ministers from different towns, who had assembled there to pay him the last tribute of human honor and praise.

"I have sent you, by this day's post, a little pamphlet in *Dutch*, containing a full report of the speeches uttered at his grave, and of a statement of the most important events of his life and of his last sayings.

"It will now be time to say a few words about the Jews, and our work here, and the use we intend to make of the generous gift we have received through you and Dr. Baird's kind instrumentality.

"You are aware that in the small country of the Netherlands there live 60,000 Jews, of whom there are about 6,000 Spanish, all the rest being German Jews. They enjoy all rights and privileges with the Christians, are members of the Chamber, yea, the present minister of justice is a Jew. On the whole they are much less educated than the Jews in Germany; education in Holland being besides not so much advanced as in Germany. They are mostly orthodox, Rabbinical Jews, and Reform synagogues do not yet exist in Holland. They are

sunk in the acquiring of money, or mostly indifferent for religious development, but pretend to believe in the Scriptures of the Old Testament.

"There live at Amsterdam 28,000 Jews, forming more than the *tenth* part of the whole population, who still live close together in the so-called *Jodenhoek*, (Jewish Quarter,) though they are allowed by law to live wherever they choose. They are very much dependent on each other, and a great deal of *espionage* is going on amongst them, so that the Rabbies know it *immediately* when any of their people attend my church or visit in my house. Many of them are very ignorant and necessarily bigotted, having not the slightest idea of religious liberty. Our government itself does not understand it. You are fully free in Holland to profess any religion, or no religion; before the law all are equal in the fullest sense of the word. But you must not make *proselytes*. Government will not exactly hinder you, but they will not help you, they will not much assist you when attacked by those to whom you proclaim Christ against their will. Religious liberty consists in this: that every one is free for himself, but he must leave alone his neighbor. Preaching, giving away of tracts is fully allowed by the law, but those that are called to maintain the law do not like any disturbance amongst the different denominations.

"In July, 1858, a Mr. ———, a merchant, I was told, in your city, visited with his two sons, Amsterdam. On Friday evening these gentlemen entered the synagogue and gave away one or two tracts. This exasperated the Jews so much that they were attacked, and had to fly for their lives; they escaped safely; but the fermentation lasted, and in August I reaped the fruits thereof. A lad of fifteen years, son of the late Rabbi, was very much shocked at this desecration of the synagogue, and attributing the distribution of the tracts to me, though I just happened to be in Scotland, he came to my church on a Sunday

morning apparently in order to listen. I had scarcely ascended the pulpit when he knocked forcibly at the door, and in a moment, whilst turning around to see what was going on, the assassin wounded with a long knife my left lung, so that I was very, very near death. Till this day I feel, more or less the effects of this wound. Very little did I expect this attack, through the well-meant distribution of a tract by a gentleman from New York, and just as little could I expect help from New York for my work here. Is this not very striking, indeed? Who can fail to recognize the hand of God in it?

"The place where I now preach, was, till the year 1856, a *French theatre*, when we bought it at a public sale and changed it into a place of worship. The building is quite the same still, only the galleries are prolonged, and the pulpit stands on the spot where the actors used to declaim their fictions. It will contain nearly two thousand people, and is quite full on Sundays. Thus far the greatest part of the hearers are Christians, whilst Jews are usually amongst them.

"I have been at Amsterdam ten years, and have baptized forty-two persons (two female, a mother and daughter, last Monday.) All of them are more or less consistent Christians. These forty-two are Jews that have resided at Amsterdam, and amongst them are few whole families.

"We have distributed amongst the Jews in Holland nearly 40,000 tracts on different subjects, and I have reason to believe that they have been read by many, and been blessed to several persons. Since New-years I published a weekly paper called the *Herald*, which is now the most read of all Christian papers in the country. We send it *gratis* to twenty of the most influential Rabbies and teachers, and they have received it for the last two or three years, regularly. It is *exclusively* a religious paper, wherein the most striking parts, the origin and progress of the glorious revivals God has wrought in the midst of you, have been regularly and fully stated.

"This letter becomes so long that I must draw it to a close, promising however, that I am quite ready, should you desire it, to give you in a second letter some farther details about our Jewish work, and about the state of the country in general, as our paper is the organ of a great many that mourn over the present deplorable state of once Christian Holland.

"Your money will be spent in this way: £50 for liquidation of debt on my church, as I have still £200 debt, so that the sum was very agreeable, as I am anxious to wipe it off altogether. £50 for a colporteur, who has to travel much about in the provinces. I had long since the suitable man found, at a Seminary which we have here in connection with the mission. And £27 for the relief of a Jewish family that have suffered much for Christ's sake, and is leaving for the Cape.

"The remaining £50 will go for tracts, education of children of Jewish proselytes, and colportage. I shall give you then some further particulars as soon as the money is used.

"Will you kindly thank Dr. Baird for me for his confidence and kind letter. I hope to write him more particularly next time, D. V. At the same time I request of you the favor to thank heartily the friends of our generous donor for their gift, and that we can only remind them of the blessings promised to all that bless Abraham and his seed.

"As editor of a paper, I shall feel greatly obliged for any of your Christian papers you should kindly send me. Do write me an answer, put some question and I shall write soon again.

"With brotherly love and esteem,

"Rever'd Sir,

"Yours very truly,

"C. SCHWARTZ."

MISSION IN BROWNSVILLE, TEXAS.

LETTER OF MISS RANKIN.

The Seminary there—increase of pupils—their religious instruction—Bibles and other books sold—and the influence of the Word of God upon Popery, and its final triumph.

"BROWNSVILLE, Texas, July 16, 1860.

"REV. DR. FAIRCHILD.

DEAR SIR:—I have been aware for some time past that a communication from me was your due, and yesterday I was more forcibly reminded of the fact by receiving a letter from you accompanied by a remittance, for both of which accept my hearty thanks. However necessary the latter, yet the former was peculiarly welcome, for in it were contained words of encouragement which were truly a cordial to my sinking spirits.

"In the occupation of a field of labor like this, where difficulties and embarrassments so much abound, how comforting is the admonition, 'Be not weary in well doing, for in due season ye shall reap if ye faint not.' It is in the confidence of this and similar promises that I am strengthened in the arduous labor of trying to enlighten the benighted Mexicans. A people so long buried beneath the rubbish of a false system of religion, presents a hopeless aspect to the eye of human reason, and was it not that the Gospel of salvation is to be extended to 'all the world,' well might we be disheartened in our efforts to benefit them.

"But, however dark and discouraging the aspect may appear, the promise is to all that are 'afar off,' and we may, in full assurance of faith, go on scattering the seed of divine truth, believing that in due time we shall reap a glorious harvest.

"My Seminary continues its operative influence, and, although we are suffering from the oppressive heat of mid-Summer, I still retain a goodly number of pupils. I do not give any vacation, and unless prevented by some unavoidable obstruction, my school is in operation the entire year. Thus far no interruption has occurred since the commencement of the year, and I trust there will be none to its close. During this year I have received into my school upwards of forty different pupils. Although the instruction of the intellect has been regarded important,

yet paramount to this has been the object of imparting that instruction to these Mexican children calculated to make them wise unto salvation. However short I may have fallen in my efforts to accomplish this, yet I trust some lines have been drawn which counteracting influences cannot efface. I have experienced so much convincing evidence that this mission for the benefit of Mexican youth is of God's special appointment, that I am constrained to hope that very important results will yet be manifested in God's own time and way. I endeavor to do my duty and leave the consequences in his hands.

"During the three months past, I have sold upwards of fifty copies of the Scriptures, several of D'Aubigne's History of the Reformation, also several thousand pages of other evangelical reading, in Mexico. I often feel the truth of these words, 'Behold I have set before thee an open door, and no man can shut it, for thou hast a little strength, and hast kept my word, and hast not denied my name.' We ought not to be discouraged

while our opportunity of spreading the truth in Mexico is becoming enlarged. So much of the spirit of Papacy has been compelled to yield before the light of Divine Truth, that we may well thank God, and and take courage.

"Every copy of the Holy Scriptures conveyed to Mexico is pleading for civil and religious liberty. Where God's Word becomes disseminated, the bolts and bars binding the human intellect and conscience become unriveted and dis-severed. In the desperate struggle now being made in that land where Popery has long held the supremacy, we see manifested the intense desire for religious freedom. Whether God's time has fully come for Mexico's redemption is still doubtful. One day we hear of the triumph of the liberals, the next day perhaps the reverse. Although victory may be delayed, yet truth will eventually triumph to the entire overthrow of error and priestcraft.

"For this let us labor and pray.

"Yours in the love of truth,

"MELINDA RANKIN."

HOME FIELD.

In prosecuting the missionary work in our own land, our Society has encountered, among our Protestant people, *serious obstacles*, hedging up our way. *One of these obstacles* (and the *only one* we shall notice at the present time) is a strong impression on their minds, that very little, if any good can be accomplished in the way in which we are operating. That the people are inaccessible—that in their families, however willing their servants may be to attend family worship, they are forbidden by their priests—that so many influences are thrown around them by these men, and such their surveillance, and such their own fears, that

very little can be done in imparting to them the word of life. Hence, when we make our appeal to them, asking their sympathy and co-operation, they turn away, withholding the former, and giving very sparingly of the latter.

Now, we do not mean to say that there are no difficulties in overcoming the prejudices of these deluded people, nor that the individuals who make these objections are not sincere and honest in their impressions and convictions. Still we must say that in our judgment they overlook the *facts* in the case, *facts* continually occurring under the labors of our missionaries, and that they themselves

are not accustomed to act on the same principle in reference to missions among the heathen.

Said a returned missionary, after listening to an address of one of our District Secretaries, in which he had spread out our work before his audience, pointing them to the thousands of children in our Industrial and Sabbath Schools, and where the people had responded in a meagre contribution, "*Ah, my dear brother, your work is too near home—you have not the romance of foreign missions. Could we only point to such results as the fruits of our labors, money would pour into our treasury by thousands upon thousands.*"

Alas, how many will give freely and generously to send the gospel to the inhabitants of some island where the whole population amounts to a few thousand, and at the same time withhold all efforts and contributions for the three to four millions of foreign population at their own doors, and some of them in their own houses.

But are these people inaccessible? Can they not be reached by the spirit of kindness and Christian love? Not long since, in attending family worship in the house of a distinguished clergyman, where all the members of the family took a part in the reading of the Scriptures, I noticed among others, an Irish servant girl, who read her verse in turn, and quite correctly. After the worship was over the clergyman said to me, "that servant girl is now a member of the Bible class in my church. Six months ago she was living with one of my excellent families. The lady of the house, a pious, devoted Christian, and whose life was a daily witness for Christ, said to her with sincerity: 'Bridget, I have long felt deeply anxious about your salvation, that you

should become a sincere Christian.' The girl looked into her face as though astonished, and said: 'What did you say, ma'am?' The lady then repeated her remark. The tear started in the eye of Bridget, as she said: 'I did not know before that anybody cared about my soul.' She then stated that she had long felt a desire to attend Protestant worship, and then said, 'she wanted to reserve one night in the week that she might attend meeting, and also that she might learn to read.'"

A few days since, in calling on one of the prominent pastors of the city, as he entered the parlor where I was sitting, he said: "I have just been conversing with my Catholic servants. For more than an hour we have been comparing our views about Scripture truth, and they have conversed with me freely and fully, and this conversation has taught me the lesson that if instead of attacking their errors, we treat them kindly and in a Christian spirit aiming to do them good, they can be reached."

These people are not inaccessible. More than this, they need the gospel. And God in his providence seems to have sent them to this land that they might be brought under the very best influences calculated to do them good. And though some may not be benefitted, still the labors of our missionaries are not in vain. It is not possible that thousands of these children should go into our Industrial and Sabbath Schools from week to week, and there be taught the way of salvation through Christ, and all prove of no effect.

But were more proof wanting, we can point to the reports of our missionaries that reach us from month to month.

Extracts from some of these reports we here subjoin. A missionary in our own State writes thus :

"In the past month I have had, as in other months, opportunities of trying to do good, in preaching the gospel and in visiting from house to house, and I am thankful to God that he has been pleased to bless my labors. In the ———, about a week ago, I found seven persons who profess to have received good through my preaching. I convened them together for religious exercises, and exhorted them to keep together as a body, to which others may unite themselves. Although they are not all Romanists, yet they have been less or more connected with the system, some by marriage, and some otherwise. At the ——— station, two persons whom I recommended to the Church, have been received as members ; there are others attending the services at the mission whom I hope soon to introduce into that or other churches. I have preached often this month among the seamen ; many Romanists attend and hear the gospel attentively, others come to scoff ; however, we have got along so far without any disturbance. Some have been benefitted, having, as they said, received new thoughts and feelings about religion. In my visits from house to house I am generally very warmly received by the young persons, and not often unkindly by their parents, but they are sometimes under very strict surveillance by order of their priests, which makes them timid and reserved.

"This month I have distributed 527 tracts, 7 testaments, and 50 Sabbath-school papers, copies of the Banner ; preached 19 times ; conducted Sabbath-school 5 times ; made 274 family visits ; visited the sick in their houses as often as I had opportunity, all of which visits have been, I think, highly appreciated."

Another missionary from Kentucky writes as follows :

"Although the weather here has been very warm, yet in no former *Summer*

season have our schools continued so large and so flourishing. Strangers who visit us are astonished to see so much good accomplished from such elements.

"Our schools average every Sunday over two hundred children—a larger number than in any previous Summer *at this time*. I have distributed, during the month, three Bibles, about six hundred pages of the Society's tracts, and a large number of religious pamphlets and newspapers, given me by the ladies here.

"During this month I have made about two hundred visits where religion, the necessity of a new heart, and an interest in our Savior were freely discussed, and by many admitted and appreciated. Prayer is always held with those families who love the Savior, and [admit him not only to their houses, but their hearts."

Another missionary, in Indiana, writes as follows :

"The cold, heartless indifference of Romanism toward their poor is evidence of their want of Scriptural piety. A sickly lady, enfeebled by old age, and supported by the county, in answer to the inquiry why she did not apply to the priest for assistance, replied that he would not do anything for her ; that the dollar she obtained partly by selling rags, the priest took for masses to be said for her deceased son. A Romanist family, the parents of which I had frequently solicited to let their children attend our schools, with but little success, were overtaken by sickness and poverty. The father, an inebriate, the mother sick, and without food for her babe and other children, and entirely neglected by their own church, were, through the benevolence of Protestants, saved from starving, and kindly cared for. The lively gratitude exhibited by this lady toward the friends who visited and relieved her in the hour of her destitution, contrasted with her own church, which left her to suffer, may be seen in the cordial welcome and confidence with which she meets those who relieved her in the time of her poverty. She now, without any solicitation on our

part, sends her children to our Sabbath-school. In a former communication I stated that three of our Romanist scholars had professed faith in Christ. Since then, and quite recently, a Romanist fifteen years of age, who has been constant in his attendance in our schools for over two years, has been converted to Christ, and connected himself with one of our churches. This young man promises to become a useful member of Society. During the past month I have made about 200 visits. In these visits I have distributed some Bibles and tracts, and endeavored to press the necessity of personal religion. Our schools are in a prosperous condition.

REPORT OF M. E. JOYCE, OF CINCINNATI.

Mr. Joyce has but just entered on his field of labor, having been employed only one month, yet he writes most encouragingly, having received the cheerful co-operation of a number of the clergymen, and members of the churches. We shall hope to see abundant fruit on that field to the glory of God.

He thus writes :

"I have been six or seven days preparing rooms for the accommodation of my bible class. Your indefatigable Secretary, Rev. Mr. Rossitter, has aided me materially in furnishing and fitting them up. I have also received material aid from several Christian ladies, in the shape of carpets, &c., so that my rooms are now almost completed. I have, notwithstanding the time occupied in fitting up these rooms, collected on every Sabbath afternoon, eighteen adult Roman Catholics into my Irish Bible Class. Two young men have left Popery since I commenced, and openly avowed Christ as the only mediator between God and man. I have induced twenty-six Roman Catholic children to attend a Sunday School which is now under our auspices. On every Sabbath, I have visited six sick Roman Catholics, and

prayed with them. One of them, a Mrs. R——, I was requested to visit, and as I entered the room, I found it crowded with women. Several asked me what was best to be done, and what doctor I would recommend. After looking at the woman for a few seconds, I told them that there was a physician who was my best friend, and who never failed in curing all those who came to Him. They all wanted to know who he was and where he was. I told them that he was Christ Jesus who was born of the Virgin Mary, and that He was now in the house. I told that His charge would be *free*—and I would like very much to have them all pray to Him with me that he might direct us and do what seemeth best to Him. They all knelt except one. I prayed earnestly that God might give us His Holy Spirit. While we were thus supplicating the throne of grace, the Rev. Mr. ———, a Roman Catholic priest, entered to anoint the woman. He remained silent until I was done praying. The poor women were very much frightened. What may result from this I know not. I visited 110 Roman Catholic families and prayed with 42 of them. Not one of the above families has a bible. I intend starting a semi-weekly social gathering, of both sexes, after the next week, when I hope to be able to work more effectively. The Rev. Dr. Goddard has done all in his power to make myself and rooms comfortable. I can never forget his kindness. May the Lord preserve his life until he sees the results of his exertions bring forth fruit an hundred fold. The Hon. Judge Storer has also been very kind and helped me with his means and prayers. May the Lord reward him! In fact I have the sympathies and prayers of all the evangelical Christians of the city.

"There is one fact connected with our mission which may not prove uninteresting to you, and it is this. When I first opened our Mission rooms, some thirty-eight Roman Catholics visited the house for the sake of a 'house warming.' I told them that I was willing to give the

'house warming' in an American Christian style, saying that it was an old proverb 'when you go to Rome, you must do as Rome does,' and when in America, we should do as Americans do. I had at this time a large table in one of the rooms with plenty of bread, butter, tea and meat, and called them all in, but before we sat down to the table, I told them that this was the American house warming, and that before we would partake of the bounties of God, we should first offer him thanks for the benefits we were about to receive. We all knelt and prayed that God might prosper, bless, and protect us, and give us a *true* knowledge of the Savior, and that whoever was in error, his eyes might be opened so as that he might worship God aright. They all seemed well pleased, and after partaking of supper, I read them the 3rd chapter of St. John's Gospel in the *Irish language*, and tried to explain it as well as I could. Ever since that time I have not once been insulted. Last Sabbath, Miss Givens, the female whom Rev. Mr. Rossitter is about engaging, had a class of ten females in the rooms. She read to them several chapters in Irish. To the 'Friends' Bible Society' of this city, I am very much indebted for seven Irish Bibles and two testaments, also three English Bibles. Also to the publishers of the 'World,' New York City, for a copy of their daily paper, gratuitously, for one year for the use of our rooms, and also the daily and religious papers of our own city. I forgot telling you that a very wicked Irishman was specially delegated to break up my class by some of the Romish clergy here, but after reasoning with him some time, I turned his wrath to kindness. He is now one of the most zealous men I have in my class.

"Very truly your friend and Bro.,

"——— ———."

REPORT OF REV. MR. McKEE, OF MILWAUKIE.

The work advancing there—increase in the school of teachers and scholars—distribution of tracts—influence on one family.

"REV. E. R. FAIRCHILD, D. D.,

"DEAR SIR:—I now write you my Report of labor for the month of July.

"Our Mission Sabbath School continues to prosper. We have both an increase of teachers and scholars. I may here state as an instance of the interest felt in its prosperity, that a working man with small means, and a member of one of the Congregational churches in the city, recently has paid \$5,00 towards obtaining Sunday School papers for the scholars. He has also become one of our teachers. In my visits from house to house, I frequently have an opportunity of recommending the cause of temperance. I see and hear of many of the evils which are produced by the use of alcoholic drinks; and in all such cases, I urge upon both men and women the importance and necessity of total abstinence from every thing of an intoxicating nature.

"Having heard soon after I came to the city, that some of the more active Romanists were using every Jesuitical means that they could conceive to get weak-minded and ignorant Protestants to become Papists, and that in several instances they had succeeded, I have made it part of my business to inquire and find out any that I could learn, who were thus being wrought upon. Within the last few months, I heard of a somewhat interesting family where such efforts were being put forth. I went and found out the family. I was cautious not to say anything I had heard in relation to the matter in question, but I dwelt upon the leading features of the Gospel, and contrasted it with Popery. I left with them the Tract entitled 'Protestantism the old religion, and Popery the new.' Subsequently I called and prayed with them, and besides 'speaking the truth in love,' I gave them the tract entitled 'A Tract for all.' Yesterday, I called again, and both husband and wife seemed much pleased to see me, and spoke with much commendation of the last tract I had given them, and of the interest and

pleasure they had in its repeated perusal. They then told me of the efforts which had been used to get them to unite with the Romanists. But they have now, I believe, got their minds enlightened, and judging from what I saw and heard, I have no doubt, they will not unite themselves with that apostate church. It is difficult, frequently, to tell what amount of good is accomplished by the missionary in his visits among the ignorant Romanists. From various and obvious reasons, they are frequently more willing to hear than to speak upon religious topics. Their minds are, however, being more and more enlightened, and their prejudices removed in proportion as they hear of the 'great salvation.'

"For two or three days I was quite unwell, and unable to perform any missionary labors, and consequently my visits have been fewer than they otherwise would have been. During the month, I preached 4 times, visited 62 families, distributed 228 pages of Tracts, and made 7 calls, besides addressing the Mission Sabbath School, and performing other Missionary labors.

"I am, Dear Bro.,

"Yours truly,

"———"

THE REV. W. D. ROSSETER.

The Rev. W. D. Rosseter is one of the District Secretaries of the Society. He has labored with great diligence and success for several years. The following letter from him will disclose something of the working of the Society, and its value to the public. He says :

"It was my happiness at my last annual review of this district, to be able to state that the year then closing had been one of great prosperity with our cause. With *as much* gratification and truthfulness, I can at the close of this financial year, record a similar statement.

"The number of churches in this valley of the Central West which contrib-

uted to our cause when I was called to the position I now occupy, as near as I can now ascertain, was *fifty*, and a large proportion of these were the smaller ones. The number for the last year, not including those who would have contributed if visited by me, (having done so the few past years when called upon) has been *one hundred and forty*, and these of our largest and most important churches. And what we regard as a sure evidence of the growing appreciation of the nature, necessity, and value of the work of our society, is the fact, that *IN EVERY ONE of the large cities within this District*, where the Roman Catholic population so largely concentrates itself, your representative has access to nearly every Protestant congregation within them, to present the claims of the Society, and solicit funds and other forms of co-operation in its behalf.

"But this is not the only indication of the growth and progress of the AMERICAN AND FOREIGN CHRISTIAN UNION in this district. During the year now closing, we have been called by the Providence of God to inaugurate in the midst of this great and growing valley, *nine new mission stations*. One each, at Lawrenceville and Birmingham, Pa.; one each at Newport and Covington, Ky.; one at Cincinnati, O.; one at St. Louis, Mo.; and one each at Madison, Indianapolis, and LaFayette, Indiana; thus, *during the past year*, extending our work beyond any effort it has before been called to make in this district of the Great West, and giving us *thirteen* such mission stations under our care therein.

"The progress of the cause is also seen in the increase in the number of our *Industrial-schools* for the girls, (otherwise, in the main, untaught,) in which Christian ladies of different evangelical denominations freely or without fee or reward, devote a portion of time, weekly, to the instruction of such youth, in singing, sewing, habits of correct demeanor, etc.

"During the last year, we have had under our auspices and care, TWENTY-

THREE of these nurseries of neglected female youth, fourteen of these having been commenced since my last report, and through which in the aggregate, not less than three thousand girls have passed during the year. I do not mean to assert that these have all been the daughters of Papists, for we have adopted the theory in our work in the West that, for obvious reasons, it is not best to *limit* ourselves to such in the schools we organize. But for this preparatory agency many a Papist family would have been entirely unreached by any evangelical influence whatever.

"The growing appreciation and progress of our effort in the West is still further seen in the increasing number of Christian co-laborers, chiefly females, though not entirely, who in all these nurseries of industry, intelligence, and morality, are engaged in assisting in our work.

"There cannot, we think, be less than two hundred and twenty-five Christian ladies, who during the last year, in our Industrial-schools alone, have been thus engaged. To furnish sufficient force for these schools, however, we need to have DOUBLE this number. Some of these schools are by no means as flourishing as they might be, had we an adequate number of prompt, regular, and persevering teachers.

"Should the eye of any unemployed Christian female, resident either in Pittsburgh, Alleghany, Lawrenceville or Birmingham, Penn.; or in Springfield, Marietta, or Cincinnati, Ohio; or in Covington, Newport, or Louisville, Ky.; or in Madison, Indianapolis, LaFayette, or New Albany, Indiana; or in St. Louis, Mo.; fall upon this statement, I beg them to consider if '*the Lord hath not need of them,*' in this noble, blessed, though humble sphere of service.

"In my last annual report I stated that we had introduced a new feature in our missionary work in this district, viz: that of schools for the street and news-boys in our cities and large towns, for their in-

struction, an hour a day, in manners, music, and the mere elemental branches of an education. While sustained, they did well. We do not mean to lose sight of this thing, but, as soon as possible, it is our purpose to introduce them at all our stations.

"The *itinerating* missionary effort which I also suggested in my last annual report, so far as tried in this district, has worked well. The Rev. J. M. Sadd was appointed early in the year to an itinerating mission in the State of Indiana; and already, as one result of his labors, we have Mission stations and Industrial schools at Madison, Indianapolis, and La Fayette, in that State. His labors have otherwise been greatly blessed. A similar agency is much wanted in the great and needy State of Ohio.

"And in this connection, let me add that almost the only hindrance to our full tide of success lies in the few laborers we have hitherto been able, solely for want of means, to employ.

"It was this want of men, that suggested the *itinerating* missionary work in my last annual report, with the hope that through such an agency, some little might be done to prevent the growth and spread of error and delusion, and to scatter a few rays of light or seeds of truth, in those places where a permanent agency could not be employed.

"It seems important to the readiest accomplishment of the objects of the society in this district, if not indeed throughout the land, that there should be an effort to train men for our peculiar missionary work. It is not every good man or woman that is fitted for it. It requires peculiar temperaments; minds directly adapted to this one work, men of genial dispositions, good common sense, large and accurate acquaintance with the manners, habits of thought, prejudices, etc., of those classes for whom the AMERICAN AND FOREIGN CHRISTIAN UNION has been organized, in order to do anything successfully. We need a kind of Normal School for training such minds. Shall

we not have such a school? What say the friends of Christ,—aye, the friends of humanity? When everything in the condition and aspect of the Papal world is so indicative of the speedy downfall of that system, and when hundreds in a *single colony* in one portion of our own land, and hundreds in the land of Erin, are turning from Mary as their Savior, to the Lord Jesus Christ, and rejoicing in the faith that saves, O, is it not a time when *every appliance* should be brought to bear, and every instrumentality put into prompt requisition to prepare the way of the Lord among the thousands and millions of the deluded followers of Anti-Christ?

“To meet some of the wants hinted at in this report, let me suggest to the Board, in closing, the desirableness of employing *female* missionaries at some of our most important mission stations.

“We know what the Romish Church effects through her various orders of females throughout the world. Why should not Protestants, and the *great Protestant Society of the United States*, be as wise? Why should not the Society have *female* missionaries devoted to the work of visiting the hospitals and almshouses, the jails and houses of refuge, consoling the un-

fortunate, and pointing them to Christ? Also visiting the garrets and cellars of our cities, conversing and praying with the sick, abandoned, deluded, and dying?

“If Roman Catholic females can do it successfully, *why* cannot Protestant females? One such, we now have employed in this district. Will not the Board take the matter under advisement, and see if such labor cannot *extensively* and successfully be employed in our work? But I must close.

“Since the first of April, 1859, I have preached *ninety-eight* sermons, delivered *one hundred and ninety-eight* addresses, addressed two hundred and nine congregations, and visited *sixty-four* others, which I did not address. I have also visited *one hundred and thirty-one* Sabbath schools.

“This labor has been expended in *thirty-nine* cities and towns, to do which I have traveled *nine thousand eight hundred and eighty-nine* miles, in *ten different States*, and called upon *four thousand eight hundred and nine* families, in the *sole prosecution of my labors*. In addition, I have written during the same time, *six hundred and seventy-four* letters.”

MISCELLANEOUS.

AMERICAN CHAPEL IN PARIS.

Dr. McClintock and family arrived safely in Paris on the 28th of June. He commenced his labors in our chapel there on the 8th of July, under the most favorable auspices. His residence in Paris is 42 Rue des Ecuries d'Artois; but his address for letters is, care of John Munro & Co., 5 Rue de la Paix.

By letters received since the above was written, we learn that he is more and more encouraged in his work. “The signs,” he writes, “are full of promise. Our morning congregations are increasing. The pray-

er-meeting is growing in interest. There were thirty-five persons present last Monday night, which, for the summer, and in Paris, may be considered a large number. With the blessing of God, we hope to double or treble it during the year.”

We have received letters from various sources in reference to Dr. McClintock's salary, arising, doubtless from an article in one of the papers, stating that it was \$5,000. To these letters we would reply that the expectation is that the residents in Paris who attend upon his ministry will make provision for his sup-

port. Dr. McClintock expects from his people no such salary as the sum specified above, but only, that such provision be made as will render him and his family comfortable.

ORDINATION OF THE REV. N. P. GILBERT, AS A MISSIONARY FOR SOUTH AMERICA.

We have repeatedly called the attention of our readers to South America as a field of missionary labor, and it is with great pleasure that we now announce to them that we were permitted to attend the ordination of Mr. Gilbert who has chosen that land as his home. The Rev. Mr. Trumbull, of Valparaiso, one of our missionaries in that field, has labored most successfully, and though his church is self-sustaining, he still retains his relation to us. He has long and earnestly besought us to send additional laborers, to reinforce that mission, and we are happy in furnishing him an assistant in Mr. Gilbert, who is a graduate of Andover Seminary of the Class of 1859. The last year he has been preparing himself especially for his work by the study of the Spanish language, and of Medicine.

The Council that ordained him convened at Rutland, Vt., July 18th. His examination was thorough, and evinced clear and consistent views of divine truth. The several parts of service were performed as follows :

“Invocation and Reading of the Scriptures by Rev. Mr. Grosvenor of Clarendon; Prayer by Rev. G. L. Hovey of Greenfield, Mass.; Sermon by Dr. Kirk of Boston; Ordaining Prayer by Dr. Walker; Charge and Instructions to the Candidate by Rev. Dr. Campbell, secretary of the AMERICAN AND FOREIGN CHRISTIAN UNION; Right Hand of Fellowship by Rev. Mr. Kingsbury, of

Brandon; and Concluding Prayer by Dr. Aiken. The exercises were all of a highly interesting character, and seemed fully appreciated by a large and attentive audience.

AN EFFORT IN BEHALF OF ITALY, CHEERING AND ENCOURAGING.

The church and congregation in Bloomfield, under the pastoral care of the Rev. Mr. Newlin, have long been known for their readiness to every good work pertaining to the kingdom of Christ. A few Sabbaths since, in presenting the claims of our Society in that church, and after speaking of Italy as a field of Missionary labor, and the noble and self-denying efforts of the Waldenses, and that three hundred dollars would meet the expenses of a colporteur, *it was proposed that the church should sustain one on that field.* This met with a ready response from the pastor and people, and I came away with the assurance, on Monday, that the work *would be done.*

In this connection, may we ask the reader to read the article that succeeds this, “Protestantism in Florence,” and see if he cannot do something to help forward the glorious work in that land.

PROTESTANTISM IN FLORENCE.

“Various sects of Protestants are busily at work disseminating their doctrines, and exhorting the lower classes to search the Scriptures, which are now freely distributed through the country. Among these expounders of the Gospel in Florence, is Alessandro Gavazzi, of European celebrity. The room in the Palazzo Quaratesi, in which he preaches to and prays with the people several times in the week, is always crowded with hearers, chiefly of the lower orders, on whom the powerful and simple eloquence of the preacher, rich in familiar illustrations and skillfully pointed with the shrewd proverbs which the Tuscan so dearly loves, produces an immense impression. A great number of the artisans, who with their families are constant attendants at

these meetings, bring their Diodata Testaments in their pockets for reference during the discourse. The Waldense and the Italian Evangelical Churches have likewise their regular places of worship and week-day lectures. In short, the present aspect of Italy, intellectual and moral, may be characterized by the statement that on every hand, and in every class, is springing up the lavish manifestation of an intense life, proportioned to the numbness and sterility of the centuries of death which went before."

THE NATIONAL COMMEMORATION OF THE TRI-CENTENARY OF THE REFORMATION, AT EDINBURGH.

This great national commemoration takes place in August. Noblemen and eminent Protestants from all quarters are expected to take part in the proceedings. The foundation stone of the Protestant Institute of Scotland will also be laid. This institution is designed to be a living monument of John Knox and the glorious Reformation, for ages to come. At this interesting and important Convention, the bearings and aspects of Popery in this and other lands will be discussed, and public conferences held from day to day in regard to the various papers read, and on the relative duty of Protestants.

MARONITES.

The late troubles in Syria have led many to ask the question, "Who are the Maronites, and what is their belief?" We give the following items from Appleton's Cyclopaedia.

"The Maronites are a body of Christians in Asiatic Turkey, who recognize the supreme authority of the Pope, and therefore form a part of the Roman Catholic Church. They chiefly inhabit Mt. Lebanon, its declivities and valleys, between Tripolis, (Tarablus,) Tyre, and

the lake of Gennesareth. In smaller numbers they are also found in Aleppo, Damascus and several other places in Syria, and in the island of Cyprus. Their chief seat is in the district of Kesrawan, which is inhabited almost exclusively by Maronites, while every where else they live mixed with Jacobites, Greeks, Druses, and others. The *Notizia statistica delle missioni Cattoliche* (Rome 1843, p. 170) gives their number as about 500,000, but according to other authorities, it does not amount to more than about 150,000. They were originally Syrians, and still use the old Syriac language in their worship; but their conversational language at present is the Arabic. They enjoy a kind of political independence, being governed by native sheiks who only pay an annual tribute to the Ottoman Sultan. The supreme government is in the hands of four chief sheiks, who are also their leaders in war. As they are accustomed to go armed, from 30,000 to 40,000 men are always ready to march. Formerly they lived in peace with their neighbors, the Druses, but in 1841 a national war commenced between the two tribes, from which especially the Maronites suffered greatly, and which is not yet entirely ended. The derivation of their name, and the time when their independent ecclesiastical organization commenced, have not yet been established with entire certainty. The prevailing opinion is that they were called after a hermit, Maro, who lived in the fifth century, or after their first patriarch, John Maro, who lived two centuries later. The Maronite writers maintain that the Maronites always professed the orthodox faith; and a few Roman Catholic writers have supported this view. But most historians, Catholics (Baronius, Renaudot, Le Quien, Richard Simon, and others,) as well as Protestants, are of opinion that the Maronites were Monothelites,*

* They were a sect called first Monophysites, and afterwards Monothelites, and held that Christ had but one nature and one will.

until 1182, when their patriarch with several bishops entered into a union with the Roman Catholic Church. A permanent union of the Maronite nation with Rome was effected in 1445. In 1584 Pope Gregory XIII. founded in Rome a Maronite college, from which they have since received most of their priests. Clement XII. in 1736, prevailed on a national synod to accept the resolutions of the Council of Trent. The Popes have permitted the Maronites, as well as the other Oriental sects which have accepted a union to retain a number of old traditional usages; thus they receive the Lord's Supper in both kinds, their priests are allowed to marry, etc. Their liturgy they derive from Ephraem Syrus. As a church, they are governed by a patriarch, who lives in the convent Dair al Shafee on Mt. Lebanon, and always bears the name Peter and the title patriarch of Antioch. Every tenth year he has to give an account of the condition of the Church to the Pope. The Roman almanac mentions moreover an archbishopric and six bishoprics. (See Schem's *Ecclesiastical Year Book*, New York, 1859, p. 33.) Several bishops also reside with the patriarch. The number of congregations is about 150. The clergy are mostly very poor but highly esteemed. Convents were formerly very numerous. In the district of Kesrawan alone more than 200 were counted with about 20,000 members, all following the rule of St. Anthony; but in consequence of the recent wars with the Druses many convents have perished."

THE DRUSES.

The question is often asked: *Who are the Druses, and what is their system of belief?* The history of the Druses, like their religion, is involved in great mystery. They are one of the off-shoots, or heretical divisions, that left the orthodox Mohammedans at an early day. Like the Metaevileh, they claim also to be the followers of

Aly, who married Fatima, the favorite daughter of Mahomet. In the year 996, Hakim, an insane and fanatical Khalif of Egypt, ascended the throne, and became the founder and deity of the people known as the Druses. They take their name from Mohammed Eben Israel, surnamed *El Derazy*, which is the name by which an individual Druze is now known; while the plural form of this Arabic word, *Deruz*, is given to the whole people. From this we get the word Druses. El Derazy was a missionary from Persia, and became the expounder of the Druze religion, which is a compound of Mohammedanism, Christianity, Judaism, and of Persian and Egyptian Paganism. They pay divine honors to Hakim, whom they regard as an incarnation of the Deity. They keep their religious worship a profound secret, and no one is allowed to enter their temples or see their religious books. They have an esoteric and an exoteric system of religion, the former designed for the common people, and the latter for the Akal or the initiated. They regard it lawful to dissemble their faith. They practice neither circumcision, praying, nor fasting. Polygamy and incest prevail among them. They are the Mormons of Syria. At one time the Druses were masters of Lebanon, including Beirut; they are scattered in towns and villages on the slopes of Lebanon and Anti-Lebanon, and the region round about Damascus and Aleppo. They are a brave and warlike people, numbering about 100,000.

For many years they have been at variance with their neighbors, the Maronites, who have at times treated the Druses with great cruelty

and treachery. Led by Jesuitical and papal influence, the Maronites and Greek Christians united in an attack on the Druses; and this assault has provoked the latter in revenge to spread devastation over Lebanon, and put to death nearly 8,000 Christians. Among these were a few Protestants. The Druses in this civil war have had the support of the Turkish Pashas, and the Moslem authorities in Syria; and this fact should lead the Christian powers to unite in bringing the Ottoman Empire to a strict account for these terrible outrages, and in compelling that government to conform to the requirements and usages of modern civilization.

PARIS AS A MISSIONARY FIELD.

There is not a city in the whole world which presents so important a Missionary field as Paris.

At the beginning of this century there was not one evangelical Protestant minister in Paris. Indeed, there was but one of any description! There has been great progress since 1830, and especially since 1848.

It is a Roman Catholic city so far as it is a religious city at all, still the number of places of worship, churches and chapels, for French Protestants, is eleven, in four of which German Protestant congregations assemble at other hours of the Sabbath. There are also, at least, six churches and chapels in which English and American Protestants worship.

The number of evangelical Protestant ministers of all nations, in Paris, is not less than thirty, possibly thirty-five. There are several Sabbath-schools, and perhaps one hundred teachers. There are not far from eight hundred children and youths in the mission schools. There is also a city missionary society, which last year had an income of \$1,640, and employed five missionaries, who made

fifteen thousand visits, and distributed five hundred copies of the Scriptures, and thirty thousand religious tracts. Everywhere they were well received in their visits—at least, the exceptions were very few. The number of Protestants *residing* there (of all nations) cannot be less than 50,000; the visitors in the course of the year will nearly count as many. Of the native population, fully one-half are infidel or indifferent. There is no Sabbath in that city, in our American sense of the word. The religious people observe the day; the irreligious and indifferent devote it to labor or amusement. But a better day for Paris is coming.

THE FRENCH ROMANISTS OF CHICAGO.

We take the following article from the *Boston Recorder*, and sincerely hope that the appeal made for aid to help them in the erection of a place of worship will meet with a cordial response from churches and individuals.

“The collision between Father Chiniquy and the Romish Bishop, in which the new movement began, originated in Chicago, though the most considerable part of the work is now at St. Ann’s and at Kankakee. But perhaps no part of the field is more important, in the view of its being susceptible of cultivation. There is in Chicago a population of about ten thousand who use the French language, including Canadians, French, Swiss, and others. And these are virtually one people, with common national sympathies. And this whole field is free for Protestant cultivation. The past collisions with the Irish bishop have wholly disaffected them and repelled them from the Romish hierarchy. There is not now a single Romish priest among them. And the more intelligent and the leading minds among them say that they will attend Protestant worship as soon as a church can be procured for them. When Father Chiniquy contended with the bishop, one hundred and twenty-five

families openly espoused his cause, and now fifty families are decided and intelligent Protestants. Between forty and fifty persons have been hopefully converted among them since last January.

"When Father Chiniquy connected himself with the Presbyterians, the act was premature, so far as these people at Chicago were concerned. They know little of Presbyterians, or of any other Protestant sect, and so knew not what was involved in the transfer. They were afraid lest it should be a change from one popery to another. Hence there was a revulsion against Presbyterianism, though not a break with Father Chiniquy—who still takes an interest in them, and in matters in general has their confidence. They are under the more particular care of Rev. Mr. Beaubien, a young minister of French Canadian origin, and a recent graduate of Bangor Seminary. They have chosen to adopt an independent form of church government, and so for the present to have organic connections with no sect. We do not understand that their organization has taken a very specific form. But their preacher is decidedly evangelical. They meet for Sabbath worship in a school-house a part of the day, and a part of it in Dr. Rice's church. Their Sabbath-School is under the care of Dr. Bogue, a dentist, who speaks French with ease, and who is generally an effective helper in the work. The ladies regularly sustain a female prayer-meeting.

"But they do not enjoy the whole labor of their minister. Besides that he is now abroad for the purpose of collecting aid to build a meeting house, much of his time is needed to be spent in the Canadian settlements—for he is a very important helper of Father Chiniquy in St. Ann's and Kankakee. And then the settlement at Ottawa, and still others, stand in similar relations to that in Chicago in regard to Presbyterianism—preferring to be independent. And these, especially look to him for guidance. These in Ottawa

are made up in part of the descendants of the famous Oberlin.

"What is needed in Chicago is a house of worship. For this, they are seeking to raise \$2,000 abroad, and expect to raise the rest among themselves. Our Congregational brethren in Chicago endorse their application to the Christian public. But they are not in a condition to give them much material aid. They have so many infant enterprises on their hands, and these so expensive infants, that their utmost resources are in requisition. We think that there are few calls for aid to new institutions at the West more deserving to be heard than this."

PRIESTS AND THE SCRIPTURES.

A Roman Catholic once remarked to the writer :

"We had a noble discourse yesterday from Father D."

"Upon what subject?" I inquired.

"Upon that beautiful chapter in Genesis wherein God reproves Abraham for his harsh treatment of the stranger who refused to call upon Jehovah before partaking of the refreshments which the patriarch had provided for him."

Great was the astonishment of the speaker when assured that there was no such chapter in the Bible; that the "chapter" he alluded to was a composition written by Franklin, or some one else, in imitation of the Scriptures.

The subjoined is an instance no less glaring :

In a panegyric lately published in honor of the Immaculate Conception, a Jesuitical writer says : "The whole Bible speaks of nothing but Mary!" Such is one of those impudent lies which would not be uttered if the Scriptures were better known. What, the whole Bible speaks only of Mary! But after the Book of Acts (1:14) her name is not even written in the New Testament. Neither St. Paul, nor St. Peter, nor St. James, nor St. John, although this last apostle received the mother of Jesus into his

own home, said a single word about Mary, and this Jesuit affirms that the Bible, the whole Bible, is full of Mary!

CORRESPONDENCE OF THE OFFICE.

"YALE COLLEGE, July 29, 1860.

"DEAR SIR:—Please accept the enclosed \$1, for your work's sake. If I live to preach and persuade men, I will try and convince them that the number who begin *at all* to give *according* to the *Scripture plan* is *very* small. Oh! why will *business men* forego the *pleasure* of giving *liberally*, of drawing from the Lord's treasury a large amount, frequently, the result of little sums laid away; a certain per cent. of their income as often as they receive it. I am struggling with poverty to fit myself for my Master's service. Yet I *must* give, and I love it too.

"Your Bro. in Christ,
"———,"

"Blessed are the dead which die in the Lord,"—"their works do follow them." We are cheered and encouraged by the perusal of the following letter, and we doubt not but our readers will be also:

"WARREN, R. I., July 30, 1860.

"MR. EDWARD VERNON, Treas. Am. & For. Christian Union.

"DEAR SIR:—Enclosed I send twenty dollars as the dying bequest of Miss Margaret Patten to the Society in whose interest you labor. Miss Patten was an assistant of mine for several years in the Warren High School, and from a moderate salary saved some hundreds of dollars to bequeath to the purposes of Christian charity, besides giving liberally during her life. She exhibited a noble specimen of Christian energy, and has left behind her a memory and an influence that are a constant benediction.

"I am, very truly yours, &c.,

"ISAAC F. CADY."

The *Metropolitan Record*, the Roman Catholic organ in this city, announces

that there is in contemplation an assemblage at Rome, of distinguished delegates, administrative or deputized, from every Roman Catholic power in the world. The body, when organized, is to constitute a commission of inquiry into the actual condition of temporal affairs in the States of the church, and having collected calm and unprejudiced statements on every topic, draw up a report suggesting to his Holiness what amount of popular reform is really required and should be granted, as well as what portion or portions of the demands of his subjects be refused.

MISSIONARY ITEMS.

JAPAN.—The late visit of the Japanese to this country, has doubtless awakened and deepened in the hearts of many a desire for their spiritual benefit. According to the recent treaty between our country and Japan, Americans in that land are allowed the free exercise of their religion, and for that purpose to erect places of worship, which will be under the complete protection of the law; but they must not injure the Japanese temples, nor interfere with the ceremonies, nor offer insult of any kind to their gods. How far this provision may be interpreted to allow or prevent the preaching of missionaries, its future operations alone can disclose. The missionaries already sent out by the Presbyterian and Dutch Reformed churches have found no difficulty in establishing themselves in that land so long closed against Christian teachers. Two temples were cleared of their idols and rented to them. The mayor of Nagasaki visited the missionaries, and asked them many questions about their religion, and accepted a copy of the New Testament in Chinese.

GERMAN MISSIONS.—The Moravians were the pioneers in the work of modern missions; and they are still pursuing their labors with great zeal. Many of their brethren of other denominations in Germany have caught their missionary spirit, and there are at present, according to the Mission Friend, 400 Germans laboring in the different foreign missions, in various parts of the world. The Moravians have 168 missionaries in 75 stations, with 73,000 natives under their care.

The Basle (Lutheran) mission has 70 laborers in Western Africa, Western East India and China. The Rhenish mission has 36 missionaries in China, Borneo, and South Africa. The Leipsic (Lutheran) mission has 11 missionaries at 8 stations in East India, with 5,000 natives under their care. The North German mission of Bremen has 15 missionaries at six stations in West Africa and New Zealand; and the Hermannsburg mission has sixty missionaries among the Zulus, Caffres, and others.

BOHEMIA.—A great religious movement is going on in Prague and other cities of Bohemia. It is stated that conversions to the Gospel have been numerous. Roman Catholic parish priests preach the pure Gospel. The Bible is extensively circulated. The people demand with earnestness the celebration of worship in the vulgar tongue, and events seem to show that Bohemia, that ancient focus of reform, where four centuries of persecution have not been sufficient to put out the light of the gospel, is about to make a new advance in Christian truth.

THE METHODIST.

This is the title of a new weekly religious paper, edited by Rev. George R. Crooks, D. D. It has now reached its fourth number; and from the specimens we have received, this periodical appears to be conducted with great ability, and with a genial and Catholic spirit, and promises to be a valuable accession to the religious press. May its efforts to diffuse light and truth be crowned with rich success.

BOOK NOTICES.

THE PSALTER RE-ADJUSTED IN ITS RELATIONS TO THE TEMPLE SERVICES AND THE ANCIENT JEWISH FAITH. By Eleazer Lord. New York: Anson D. F. Randolph, No. 683 Broadway. 12 mo., pp. 280. 1860.

The Book of the Psalms is a precious record of pious experience, and dear to every child of God as an aid to private devotion. The church in all ages has employed its strains in public praise. Every thing that tends to illustrate this portion of God's word is welcome and valuable. The author of this work has used the common version, with an occasional substitution of Dr. Horsley's and Dr. Alexander's translation. He has arranged the text according to the Hebrew metre and in strophes. The order in which the Psalms are adjusted is according to the routine of the temple services and the relation of these songs of Zion to the Messiah. Mr. Lord treats the Psalms as testimony of Christ—of His sufferings, glory and king

dom, and holds that the Messiah is personated by the Psalmist. The introduction is a full and clear exhibition of the principles, according to which the order of the Psalms is arranged. This work is well worth a careful study.

SEED TIME AND HARVEST OF RAGGED SCHOOLS. By Thomas Guthrie, D. D. New York: Robert Carter and Brothers, No 530 Broadway, 1860. 16mo., pp. 264.

Dr. Guthrie, the author of this volume is a well known and beautiful writer. His plea for the Ragged Schools of Scotland and England is earnest and eloquent. This book shows the power of Christian philanthropy, and the adaptedness of the Gospel to reach the lowest grades of society, and to bring the outcasts to the fold of Christ. As these schools had many Roman Catholic children in them, an effort was made to exclude the Bible from them. But at Edinburgh and elsewhere, after a warm contest, the Word of

God was allowed to have free course in these institutions. We commend this book to all who love to do good and to labor to seek and save them that are lost.

THE MORNING AND NIGHT WATCHES; AND THE MIND AND WORD OF JESUS; AND THE FAITHFUL PROMISER. By the Rev. J. R. Macduff, D. D., author of "Foot-steps of St. Paul," "Bow in the Cloud," "Family Prayers," &c.

These little volumes are handsomely published by the Carters. They are valuable and convenient manuals of devotion and aids to spiritual meditation. As the prayers and reflections are arranged under appropriate texts of Scripture, they help to elucidate God's word, and to bring the mind and heart of the reader into fellowship with the words and mind of Christ. These precious little books will doubtless contribute to the comfort and edification of multitudes.

THE JEWISH TWINS. By Aunt Friendly. "Pray for the peace of Jerusalem; they shall prosper that love thee." New York: Robert Carter & Brothers. 1860. 16mo., pp. 216.

This story illustrates the position and peculiarities of the Jews residing in a Christian land, and points out the obligation of the followers of Jesus to lead them to the true Messiah. It shows how their high regard and reverence for the Old Testament may, with kind and prayerful efforts, and with the Divine blessing, result in their reception of the Gospel. This little volume will do much good, if it will lead us to labor and pray more for the salvation of the scattered and blinded children of Abraham.

A BRIEF TREATISE ON THE CANON AND INTERPRETATION OF THE HOLY SCRIPTURES, FOR THE SPECIAL BENEFIT OF JUNIOR THEOLOGICAL STUDENTS; BUT INTENDED ALSO FOR PRIVATE CHRISTIANS IN GENERAL. By Alex. McClelland, Professor of Biblical Literature in the Theological Seminary at New-Brunswick. New-York: Robert Carter & Brothers. 1860. 12mo., pp. 336

Dr. McClelland is one of the most gifted men in our land. He writes with great clearness. His style is racy and spirited, and his masterly logic is tempered with a happy admixture of quaint humor. The former edition of this work was favorably received, and read by many with great satisfaction. In this enlarged treatise, he gives a clear view of the canon of the Scriptures; and the principles of interpretation which he lays

down are those which are maintained by the best writers of this and of former ages. This work, which is marked throughout by good common sense, and sound reasoning, is valuable to every minister and theological student, and will prove also a great benefit to the Sabbath School teacher and the private Christian.

THE VOYAGE OF LIFE: MANHOOD; ITS DUTIES AND RESPONSIBILITIES. By W. W. Everts, author of "Life and thoughts of Foster," "Bethel," "Pastors Hand-book," "Bible prayer-book," "Bible Manual," etc. New York: Sheldon & Company. 1859. 12mo., pp. 343.

The title and subject of this book seem to have been suggested by Alston's celebrated picture of the Voyage of Life. This volume brings us to the third stage in the journey, and treats of manhood. Its duties and responsibilities are set forth in a manly and vigorous style; the claims of patriotism and of philanthropy are exhibited with fullness and force, while those of religion are urged with an earnestness worthy of the theme. The chapters relating to the city, and its dangers and temptations, deserve special notice. This volume is written in a pleasing style, and the subject made attractive by a variety of illustrations drawn from history and biography. As in all the publications of Sheldon & Co., the typographical execution is excellent; and the spirit and style of the work render it worthy of all commendation.

AMERICAN HISTORY. By Jacob Abbott. Illustrated with numerous maps and engravings. Vol. I. Aboriginal America. New York: Sheldon & Co. 12mo., pp. 288.

This volume relates to the *fauna* and *flora* of this continent, and to the several races of American Indians,—their arts, habits, and customs. The origin of these races, now fast disappearing, is discussed, and many tales and legends are narrated, which make this book quite attractive. It is illustrated by seventeen neat engravings.

THE PRICE OF SOUL-LIBERTY, AND WHO PAID IT. By C. Fish, D. D. "Freedom of conscience, unlimited freedom of mind, was, from the first, the trophy of the Baptists."—George Bancroft. New York: Sheldon & Co., 1860.

This little volume of 152 pages aims to identify the Baptists with the heroes and martyrs of liberty in the past ages. The author traces their origin to the Mennonites and the Anna-Baptists, and through the Wal

denses to the Donatists of the fourth century. Whatever may be the historical proof of this lineage, it is very clear that the world is largely indebted to the modern Baptists, and especially to Roger Williams, for its present

views and practices on the subject of religious liberty. The volume is full of anecdotes, illustrating the subject and showing the faith of many who sealed their testimony with their blood.

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CONTENTS.

The Old Irish, or Erse Language, .	265	An effort in behalf of Italy, cheering and encouraging, .	287
The hostility of the Romish Church to Protestant versions—as such, a mere pretense, .	268	Protestantism in Florence, .	287
Wisdom in conducting Missions, .	270	The national commemoration of the Tricentenary of the Reformation at Edinburgh, .	288
FOREIGN FIELD.		Maronites, .	288
Sweden, .	272	The Druses, .	289
The Jews in Holland, .	274	Paris as a Missionary Field, .	290
Mission in Brownsville, Texas, .	278	The French Romanists of Chicago, .	290
HOME FIELD.		Priests and the Scriptures, .	291
Report of M. E. Joyce, of Cincinnati, .	282	Correspondence of the Office, .	292
Report of Rev. Mr. McKee, of Milwaukee, .	283	MISSIONARY ITEMS.	
The Rev. W. D. Rosseter, .	284	Japan, .	292
MISCELLANEOUS.		German Missions, .	293
American Chapel in Paris, .	286	Bohemia, .	293
Ordination of the Rev. N. P. Gilbert as a missionary for South America, .	287	The Methodist, .	293
		Book Notices, .	293
		Receipts, .	295